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An Early Account  
of the Establishment  
of Jesuit Missions in America

BY  
HENRY F. DEPUY





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American Antiquarian Society

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## AN EARLY ACCOUNT OF THE ESTABLISHMENT OF JESUIT MISSIONS IN AMERICA

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BY HENRY F. DEPUY

FEW subjects in American history have had more careful study from eminent scholars both historically and bibliographically than the Jesuit missions in North America. The Jesuits were by no means the first missionaries to the new world, but they had a system of reports to the head of the order and many of these reports were printed for public distribution. These reports from the fact that they contain descriptions of the country and its inhabitants are among the most important sources of our early history. It is therefore with good reason that these books and anything relating to the Jesuit missions have been sought with avidity by historians, libraries and collectors. The discovery of hitherto unknown books or manuscripts relating to these Missions is today an event of importance both historically and bibliographically. It is the purpose of this paper to call attention to an authoritative source of information as to the Jesuit missions till now almost entirely unknown to American investigators—the Life of Francisco de Borja, the third General of the Jesuits, written by Father Ribadeneyra and printed in Madrid in 1592. The complete title and collation of this book is:

Vida del P. Francisco de Borja, que fue Duque de Gandia, y despues Religioso y III. General dela Compañia de Iesvs. Escrita por el P. Pedro de Ribadeneyra de la misma Compañia Dirigida al Catolico Rey Don Felipe II nuestro Senor. [cut]

Con privilegio real En Madrid, En Casa de P. Madrigal. Año de 1592. Esta tassada en papel en cinco Reales, y 19 mrs.

Quarto; ff [12], 237 [3]; 193 x 140 mm.

Father Pedro de Ribadeneyra, the author, was born in Toledo, November the first, 1527, and died at Madrid on the twenty-second of September, 1611. He served in several important posts in the Company of Jesus, and besides other works was the author of the Lives of Loyola, Laynez, and Borgia the first three Generals of the Order.

The "Vida de Borja" was first printed in Madrid in 1592, the foregoing being the title to the first edition. The other editions that I have been able to trace are: Verdun, 1596, in French; Douai, 1596 and 1603, in French; Florence, 1600, in Italian; Ingolstadt, 1613, in German; Mentz, 1603, in Latin; Rome, 1616, in Italian, cited by Backer; and Antwerp, 1598; Mayence, 1613; Douai, 1603; Lyons, 1609, cited by Nicolas Antonio. These are all separate editions of the Life of Borgia. The three "Vidas" of Loyola, Laynez and Borgia appear together in several editions, the earliest being 1594. Pérez Pastor in *Bibliografía Madrileña*, Madrid, 1891, gives the interesting information about this edition of 1594, that the Duke of Gandia, son of Francisco de Borgia; gave 1500 reals to assist the printing "de ce livre." This sums up the bibliographical information that I have found in regard to the book. As to the book itself, I have not been able to locate a copy of any edition in any public library in America. The British Museum catalogue has two editions, Madrid 1592 (imperfect) and Mentz 1603.

The copy which I owned and from which the chapters quoted in this article are taken is now in the library of Mr. Henry E. Huntington. I obtained it through Mr. Robert Dodd, and a name on the title indicates that in the early part of the 19th century it was the property of Alfred Hennen of New Orleans.

*La Liraria de Antuano Bog de Liraria publica.*

V I D A  
DEL .P. FRANCISCO  
de Borja , que fue Duque de  
Gãdia, y despues Religioso y .III.  
General dela Compañia de  
I E S V S.

*Escrita por el P. Pedro, de Ribadenebra  
de la misma Compañia.*

Dirigida al Catolico Rey Don Felipe .II.  
nuestro Señor.



CON PRIVILEGIO REAL.

---

EN MADRID,  
En casa de P. Madrigal. Año de 1592.

*Està tassado en papel en cinco Reales, y 19. mrs.*



It contains four chapters on the establishment of Jesuit missions in America. They are as follows:

“The Entrance of the Company into the West Indies, and the death of nine of them in Florida, Chapter VI.

“Our men go to Peru and to New Spain, Chapter VII.

“The Death which the heretics gave to thirty-nine of the company who were going to Brazil. Chapter X.

“Concerning twelve others of the Company who likewise died at the hands of the heretics.” Chapter XI.

These chapters are, as far as I know, the earliest printed accounts of the Florida mission. There are earlier accounts of the South American missions; and in this connection it is worthy of remark that although Ribadeneyra distinctly says in Chapter VI: “When Father Francisco was first General of the Company none of the Company had entered the West Indies which were subject to the Crown of Castile. They had only sent forth and scattered our men through the East Indies” etc. Yet it is undoubtedly a fact that there were Jesuit missionaries in South America prior to 1550. I am indebted to Mr. Eames for the three titles as follows:

(1) *Avisi Particolari delle Indiedi Portugallo*, Roma, 1552, (This contains seven letters from Jesuit missionaries in Brazil. 1549-1551.)

(2) *Novi Avisi di piu lochi de l'India et massime de Brasil receuuti quest' anno del M. D. LIII*, Roma, 1553. (Contains eleven letters from Jesuit missionaries in Brazil, 1551-1552.)

(3) *Copia de unas Cartas de algunos padres y hermanos dela compania de Jesus que escrivieron dela India, Japon, y Brasil*, [Lisbon,] 1555. (Contains four letters from Jesuit missionaries in Brazil written in 1555.)

All three are in the Lenox collection of the New York Public Library, and all were printed before Francisco de Borgia became General of the Company in 1565.

It is remarkable that in studying the history of the Jesuit missions scholars should have failed to consult the life of the General of the Order under whom they were established. It seems hardly credible that a



book of that character, which went through at least ten editions in twenty-four years, should be extremely rare. Yet no reference is made to it by Shea or O'Callaghan, who were both intensely interested in the subject, and who were both members of the Order. Buckingham Smith is supposed to have ransacked Madrid for early books and documents relating to Florida and evidently did not discover it. The facts given in the chapter on Florida are simply confirmatory, though in more detail, of the account given by Shea in his chapter on Ancient Florida in Winsor's *Narrative and Critical History*, Volume 2. Shea cites as his authority a letter of Menendez dated in October 1566, and printed in Madrid, 1710 [Winsor II, 279.] In fact, I have been able to learn of but one American reference to this book. This morning, our associate Mr. George Parker Winship, has called my attention to the fact that it was cited in 1905 in a footnote on p. 266 of Woodbury Lowery: "Spanish Settlements within the limits of the United States; Florida, 1562-1574."

The story of the attempt to establish the mission in Florida as told by Father Ribadeneyra is well worth reprinting. I have had it translated by a well-known student of Spanish literature and give it entire.

THE ENTRANCE OF THE COMPANY INTO THE WEST INDIES,  
AND THE DEATH OF NINE OF THEM IN FLORIDA

Chapter VI

When Father Francisco was first General (of the Company) none of the Company had entered the West Indies, (which were) subject to the crown of Castile. They had only sent forth and scattered our men through the East Indies, and arrived at the gates of China, and founded houses and churches in Japan, with the result that is known. There were many in the Company to whom our Lord had given an ardent desire to die for him, and a particular aptitude to labor in (fol. 140a) the West Indies, in the same manner in which their other companions and brethren labored in the East Indies. And



they implored our Lord that he might open the gates for them and fulfil in them his desires. And the charity and zeal for the glory of God our Lord, with which Father Francisco was burning, was so great that he had, even before he became General, offered up many prayers, sacrifices and penances for this purpose. The Lord heard them and waited (for the most opportune time) until the Father was appointed General, in order that by his hand and to his contentment he might send, for this enterprise, the fathers and brethren who should seem best to him. Almost at the same time or a little later, which was on May 3, 1566, he induced the Catholic King don Felipe to write a letter, in which, among other things, he said: on account of the good reports which we have of persons in the Company, and of the good they have done and are doing in these Kingdoms, I have desired that an order be given that some of the Company be sent to our Indies of the Atlantic Ocean. And in order that the necessity for such persons shall constantly be increased and that our Lord may be served by the said father's going to those parts, on account of the Christianity and kindness they have and because they are persons fit for the conversion of those natives, and on account of the devotion I have to the said company (fol. 141) I desire that some of them go to those regions. I therefore beg you and charge you to appoint and command 24 persons of the Company to go to our said Indies to wherever our Council shall indicate to them. That they shall be learned persons of good life and example and such as you may judge fitting for such an undertaking. For besides the service which you will do to the Lord in this matter, I shall receive great satisfaction and I shall command that they be provided with everything necessary. In addition, that country to which they may go will receive great happiness and benefit through their arrival.

In fulfillment of what the King commanded, father Francisco chose some fathers of the Company for this mission. The first were the fathers Maestro Pedro Martinez (who was an Aragonese from the town of Teurel) and Juan Rogel, and the brother Francisco de Villareal, who left in that same year on July 28th for Florida, where they arrived on September 24th of the said year. And our Lord was pleased to receive as the first fruits of the Company the first one of the Company who set his foot on that new world. For Father Martinez in leaping ashore in the Floridas in order to preach and to give news of the Gospel to the barbarous natives who were (fol. 141a) on the sea-shore, was beaten to the ground with the clubs they carried, and seizing him, half dead, they threw him into the sea, our Lord thus giving him as a reward for the hardships he had suffered in the Company in his religious and

exemplary life, so happy a death and the grace of dying for his love. But this frightened neither his companions nor the others of his Brethren who had remained in Europe, nor did this death of Padre Martinez intimidate them; on the contrary it animated them more, knowing that they were more easily able to attain in Florida what they desired, which was to die for Christ. And so in the year 1568 Father Francisco, in order to continue the work they had undertaken, sent eleven of the Company, the Superior of whom was Father Juan Baptista de Segura; these were to be joined by father Rogel and brother Francisco or Villareal, companions of father Pedro Martinez, who, after the latter's death, retired to the port of Habana, and had already returned to Florida, whither the eleven fathers and brothers departed from Saúlucar on March 13, 1568. There went with them a *Cacique* or chief of the country of Florida, whom the Governor Pedro Melendez had brought with him from Florida to Spain. And having been instructed in the matters of our holy religion, (fol. 142) he received with great expressions of joy and happiness the waters of holy baptism and was called don Luys. For it was believed that because he was familiar with that country and a high personage who had many relations, that he would be able to help our men in the conversion of his subjects and friends, as he had promised to do.

Father Baptista de Segura and seven of his companions having arrived in Florida (for the rest of them remained in Habana), they courageously penetrated the country, guided by don Luys, without permitting a single Spanish soldier to accompany them, altho many had offered to do so. They wore their ornaments (vestments) and whatever was necessary for saying mass, and some devotional books. They passed through great deserts and swamps, of which there are many in that country. Their provisions were soon exhausted and they had to support themselves on the herbs they found in the fields and on the water they found in the pools. They arrived in the country of don Luys, which was a considerable distance from the sea and from every human shelter, and was inhabited by naked savages. Don Luys informed them that they should await him in a half deserted village, and he went to another, where his people were, five leagues further on. (fol. 142a) And when the fathers had waited six days longer then had been agreed upon, father Baptista de Segura sent a father and one of the brethren to learn why he did not come and whether he wished that they should come to where he was. On arriving (whether it be because don Luys had apostatized and returned to his idolatries and was confused, or because he had already planned and plotted the wickedness), he and his relatives

fell upon the padre and the brother and killed them. And at dawn of the following day, with don Luys as captain and guide, they fell upon and killed the rest of them, whom they found, all six of them, kneeling, and awaiting death with joy and devotion. Then they stripped them of their garments, stole their ornaments and altar accessories, put on the clothes of the dead and danced in their intoxication. Three of them went to open a little chest of the fathers, thinking to find some valuables in it. But they found in it a book of the holy Scripture, a missal, and devotional books, rosaries, images, hair cloth, disciplines and a sacred crucifix, which they looked upon very intently, and as they looked, they fell suddenly dead. Those of their companions, who were present, were so wonder struck (fol. 143) and amazed at what they saw, that without touching a thing they each went their way. All this was seen and noted by a Spanish boy, whom the father's had with them, and whose life was spared because he was a boy and because they knew that he could not preach to them. He remained a captive among them for several years until the Lord freed him from such a barbarous, fierce nation, and he related what we have just told.

Those who died there for the propagation of our holy faith were: father Baptista de Segura, a native of Toledo (who, because of his virtues and his religious life had been much loved in Spain by father Francisco); father Luys de Quiros, and the brethren Gabriel Gomez, Caualllos, Juan Baptista Mendez, Pedro de Linares, Christoual Redondo, and Gabriel de Solis. I have set down their names here in order that the memory of these fortunate clerics may be preserved, who in their zeal for souls shed their blood with such constancy and joy.

And for the same reason I here wish to mention father Francisco Lopez, who, in the previous year, 1567, in going from the College of Cochín to Goa with three companions, fell into the hands of the moors. (fol. 143a) He was known to them on account of the tonsure he wore, and was importuned by them to forsake the faith of Jesus Christ. But as, with great confidence and fortitude he persevered in the love and confession of his Lord and offered himself to every kind of torment and death for it, the barbarians pierced his side with a lance and decapitated him; and so he passed from this brief and miserable life to the reward of eternal happiness. Of his three companions, one was captured by the Moors; the other two disappeared.

This was in the year 1567, in which father Francisco sent fathers Pedro Domenech, and Geronymo Mur to Oran to assist Pedro Luys de Borja, his brother, Master of the Knights

of Montesa (who was Governor and Captain General of that city for King Philip, and who is now Viceroy and Captain General of Cataluña), and to help the soldiers and men in his charge in their spiritual affairs and matters appertaining to our ministry, as they did for some years while they were there, to the advantage of both soldiers and people. (Fol. 144)

## OUR MEN GO TO PERU AND TO NEW SPAIN

### Chapter VII

In this year, 1567, King Philip wrote another letter to father Francisco, in which he said: On account of the need there is in the province of Peru for clerics to attend to the conversion and instruction of the natives and on account of the devotion which his majesty has for the Company, he begs and charges him that he order twenty monks of the Company to go to Peru. They are to occupy themselves in the conversion and instruction of the Indians, and are to build houses and colleges, for he will command that they be supplied with everything necessary for their journey. In fulfilment of this, in the same year 1567, there departed from the port of San Lucar on November 2, fathers Geronimo de Portillo (who goes as Provincial), father Antonio Alvarez (who died in Panama), father Maestro Luys Lopez, and father Miguel de Fuentes, beside the brothers Diego de Bracamonte, Juan Garcia de Yanguas, Francisco de Medina and Pedro Lobet. These were the first of the Company to enter Peru, and they built houses, founded colleges and opened schools, in which were taught and are taught today the sciences and faculties which the Company is wont to teach to the great benefit of the youth and of the Spaniards who reside in that very extensive Kingdom, and of the Indians themselves, who are converted to our holy faith through the teaching of the fathers.

So much was the Lord our God pleased with the going of these fathers and brethren of ours to Peru, and so favorable the beginnings of their preaching, that the Catholic King, don Felipe, was induced to ask the Company to send more people. And so on March 19, 1659, there left with don Francisco or Toledo (who went as Viceroy to Peru), the fathers Bartolome Hernandez, Juan Garcia, the Maestro Barzana, Hernan Sanchez, Rodrigo Alvarez, and the brothers Sebastian Amador, Juan de Zuñiga, Juan Gomez, Antonio Martinez, Juan de Casasola, Diego Ortun, Diego Martinez (of whom father Juan Garcia died in Panama), and afterwards in the year 1571, on June 8, there left for the same province of Peru, fathers Joseph de Acosta and Andres Lopez and brother



Diego Martinez. On June 23, 1572 at the same instance and command of his Majesty there left for New Spain fourteen fathers (fol. 145) and brethren, who were the first of the Company who entered into that province. They took with them, as their Provincial, father Doctor Pedro Sanchez (who, having been Rector of the University of Alcalá, and holding a chair therein, had entered the Company some years before), and with him were the fathers Diego Lopez, Diego de Fonseca, Pedro Diaz, Concha, Baca, Camargo, and the brethren Juan Sanchez, Mercado, Curiel, Matilla, Bartolome Larios, Lope Nauarro, Martin Gonzalez; whom I have wished to name with the rest in this chapter in order that there may remain a memorial of the first of the Company who went to enlighten, with the light of the holy gospel, the souls of the dwellers in this new world, who were captives under the tyranny of Satan. These fathers and brethren having reached New Spain, settled in the city of Mexico, the chief city of that Kingdom, and afterwards were spread and scattered in other cities and provinces, to the great edification and benefit of the natives and of the Spainards who reside in it, the number of our people being increased every year by those who were sent thither.

How the divine goodness has been served by the agency of the members of the Company in the Western Indies of Peru and of New Spain (fol. 145a) by helping the other clerics in the conversion of the heathen, and in the education of those already converted, and by the reformation of the customs of the Spanish colonists, and by the teaching of youth and by all the other works of charity, (all this) I do not wish to mention here, because it is so well known, and because it is too long for a brief narrative. This was the beginning and the first entry of the Company into the Kingdom of Peru and of New Spain, subject to the crown of Castile; which (Kingdoms) were closed for its sons (i. e. sons of the company), until the Lord through the prayers of father Francisco, who was then President General, opened them, as we have just related. But here, in Europe, the Company also extended its activities and founded colleges in various provinces as will be seen in the following chapters.

#### THE DEATH WHICH THE HERETICS GAVE TO THIRTY-NINE OF THE COMPANY WHO WERE GOING TO BRAZIL

##### Chapter X

Not only did our Lord God increase the Company that we have on earth by increasing the number of colleges and founding new houses in various Provinces (as we have seen),

but he cherished and favored it much more by peopling Heaven with its sons and by enriching and augmenting the Company of those who already enjoy the rewards of their victories, giving to their brethren new victories and crowns, as he did in the year 1570, by a notable event which I wish to relate here. Because it is not just that we pass in silence an inestimable benefit which the Company received from the hands of the Lord, by means of certain French heretics, who, in hatred of our holy Catholic faith, killed fifty-one of its sons, father Francisco being then President General. For one of the greatest fruits that the Company has reaped from the labor and industry of our people (who go among the heathen and heretics, enlightening them and converting them to our holy faith), has been that many of them have shed their blood for the very faith which they were preaching, and that they have confirmed (fol. 152) the truth of their doctrine by their deaths. This has happened in many places and at different times. Among them is the one I here relate. Father Francisco sent father Ignacio de Azevedo, a Portuguese of the city of Puerto (a man no less illustrious in holiness than in blood) to the province of Brazil to visit and console those of the Company who were there, and to note what their needs are to carry on the enterprise that had been begun, and to convert that barbarous people to our holy Religion. The father went thither and performed his duty well; then went to Rome to report to the General what he had done, and the extreme need there was in Brazil of persons to cultivate that deserted vineyard, since for lack of workers, many souls were being lost. It seemed (fitting) to father Francisco to send father Ignacio de Azevedo again as Provincial to Brazil, with a goodly number of fathers and brethren to help him in that spiritual conquest. And he commissioned him to take with him from the provinces of Spain some who were desirous and inclined for that opportunity; and that he should receive others into the Company who may request it, if they should have a desire to accompany him and offer their lives to the Lord for the benefit and conversion of the Brazils, for there were not so many qualified clerics who could go to Brazil without leaving other enterprises of much service to our Lord, upon which they were now engaged. Likewise it was fitting that some of those who are to go should be young, in order to accustom themselves the more readily to the climate and to the living in the new country, and to learn the language of the natives. The Provincial Azevedo brought together sixty-nine of the Company, in compliance with the order that he had received. He distributed them in three vessels: in one, called the Santiago, he took with him forty-four; in another went others, and as

their Superior, father Pedro Diaz, in another went the rest. They left Lisbon on June 5, with Don Luys de Vasconcelos, a valiant Christian Knight, who with the three vessels and four others went as Governor of Brazil, and well pleased he was to have in his company so many and such clerics. They went on their voyage with as much good fellowship as if each one of the vessels were a college of the Company. They had their appointed hours of prayer, of examination of conscience, of reading at table, prayed each day their litanies and the *Salve Regina* to our Lady; instructed the sailors, soldiers and passengers in Christian Doctrine, and preached to them, read the lives of the Saints and gave them (fol. 153) rosaries, images, beads that had been blessed, devout and profitable books instead of those that were not so, and which they took from them with kindly words. With this harmony and concord all the vessels reached the Island of Madeira, where it was necessary that the Santiago, which bore father Ignacio de Azevedo and his companions, had to separate from the rest, and went alone to the island of La Palma, one of the Canaries. Being obliged to leave, father Ignacio called all his companions and told them he believed that on that voyage there would not be lacking heretical corsairs who would pursue them, and for all that might happen it was fitting that all should be well prepared and resolved to die for Christ. And if, by chance, there should be anyone among them who should not have this spirit and courage, and should wish to remain with the other vessels, that he would be pleased that he do so. Among all the forty-four whom he brought, there were only four (who were novices and afterwards went out of the Company) who showed any weakness, and plainly said that as men they feared that danger which the father had placed before them, and begged him that he leave them on the island of Madeira, and so they remained. The rest of them offered themselves to any hardship and danger, and followed their Provincial; and they (fol. 153a) and the rest who went in the vessel, confessed themselves at the advice of the father before sailing from the port, and received the body of Christ our Lord on the eve of the apostles Saint Peter and Saint Paul. The father distributed among them some *Agnus Dei* and some holy articles that he had brought from Rome. All prepared themselves and armed themselves for any danger of death.

Those who went with father Ignacio de Azevedo, took leave of the others, their brethren who remained with father Pedro Diaz and in the other vessel, with extraordinary tenderness and an abundance of tears, like those who devined that they were never to see each other again till the other life. And sailing around the Canaries their familiar conversations were about

martyrdom, and speaking among themselves, said: O if it should only please God our Lord that upon this sea, we should meet with someone who, for the cause of the Catholic faith would take our lives! What a happy fate and what a joyous day it would be for us, and of how many and how cruel enemies we should free ourselves with this one enemy of our bodies! While engaged in these conversations, finding themselves very near the port of La Palma, they saw bearing down upon them five French vessels, in which was Jaques Soria, a famous corsair, and subject of the Queen of Navarre; he and his (fol. 154) Queen professed heresy and were capital enemies of the Catholics. He came in a large, powerful galleon with much artillery and many men. Father Ignacio, when he saw the danger, knew that this was what his heart had previously told him and what the Lord had given him to understand. And after encouraging his people to fight and die for the faith, showing them that they could not fail to gain the victory, either conquering their enemies or dying at the hands of the heretics for Jesus Christ, he drew forth a portrait of our Lady, painted by Saint Lucas, which he had brought from Rome, and turning to his companions who were singing the Litany, and with copious tears asking the Lord for mercy and for forgiveness of their sins, and with cheerful mien and courageous heart, said to them: Up, my dear brethren! My heart tells me that on this day, just as we are, we are all to go to dwell in Heaven with Jesus Christ, our Redeemer, and with the glorious Virgin Mary, his mother and all that blessed company. Do you not see how greatly we are favored, for instead of Brazil we are making port in Heaven? Let us pray, brethren, and bear in mind that this is the last hour that God gives us, to deserve and prepare ourselves to die for love of him. (fol. 154a) All raised their hands, and with eyes filled with tears raised to heaven, said in a loud voice: "Let it be so, Lord: may thy holy will be fulfilled in us, for we are all here ready to give our blood for you." To be brief, the heretics came and grappled with the Santiago and although there was some resistance and there were some deaths among the enemy, they boarded the ship and overpowered it. And when Jaques Soria learned that there were fathers of the Company of Jesus on board, he commanded that they be all killed, without sparing anyone, saying in a loud voice: "Kill, Kill the Papists who are going to sow false doctrine in Brazil." And though he had spared the lives of two secular clerks and other fathers of Saint Francis who had fallen into his hands a few days before, so great was the hatred and rage he had against the Jesuits (for so he called the members of the Company), that he did not wish to pardon any, although many



of them were young and novices. After the vessel had been captured Jacques himself approached with his galleon and cried: "Throw these dogs of Jesuits, these papists and enemies of ours into the sea." As soon as they heard this command of their captain, his heretical soldiers, (Calvinists, like himself) grappled with our men, and stripping them of their poor cassocks, and giving them many wounds, especially to those (fol. 155) who were priests and wore the tonsure, and cutting off the arms of some of them, threw them into the sea. But because father Ignacio de Azevedo like a valiant soldier of God and a priest and Captain of the others, was encouraging them with the image of our Lady in his hands and saying: "Let us die cheerfully, brethren, for the service of God and for the confession of his faith which these, his enemies, impugn," one of the heretics slashed his holy head so fiercely that it was cleft open to the brain. And the valiant priest without withdrawing nor moving from the spot awaited the blow; and there they gave him three lance thrusts, so that he fell, saying in a loud voice: "May men and angels be my witness that I die in defence of the holy Roman Church and all that it confesses and teaches." And turning to his companions and embracing them with singular charity and cheerfulness, he said: "Children of my heart, have no fear of death; be grateful for the mercy which God shows you in giving you the fortitude to die for Him, and since we have so faithful a witness, and so liberal a remunerator, let us not be faint-hearted nor weak to fight the battles of the Lord." And having said these words, he expired. The heretics attempted to wrest from his hands the image of our Lady, but were unable to do so. Brother Benito de Castro, who, bearing a crucifix in his hand and showing it, said: "I am a Catholic and son of the Roman Church," him they pierced with three shots of an arquebus. And seeing that he was still upright and continuing in his confession, they gave him many sword-thrusts, and before he expired, they cast him into the sea. Another brother, named Manuel Alvarez, who was burning with living flames for the love of God and desired to die for him, and who rebuked the heretics for their blindness, him they wounded in the face, and being stretched on the ground, they broke his legs and arms. They did not kill him, in order that he might suffer greater pain, and he, turning his peaceful eyes upon his brethren, said: "Envy me, I beg you, brethren, and do not pity me, for I confess that I never deserved of God so much good as he does me in these torments and this death. Fifteen years I have been in the Company, and for ten years I have wished and prepared myself for this voyage to Brazil and with this happy death I consider myself well rewarded by God and the

Company for all my services." And breathing his last breath, they cast him into the sea. And because they found two brethren kneeling in prayer before the images which they (the heretics) so hated, they attacked them with diabolical rage and fury, breaking the skull of (fol. 156) one of them with the pommel of a sword, and scattering his brains, so that he fell dead. This brother's name was Blas Ribero. The other brother, who was named Diego de Fonseca, received such a dagger-thrust in the mouth that it severed his tongue, and crushed his jaw-bone. And father Diego de Andrada (who, father Azevedo being dead, was the chief and head of the rest), because they saw that he was a priest and had confessed some of his companions, and was encouraging them, saying: "Prepare your souls, my brethren, for your redemption is close at hand," him, after giving him many stabs, they cast, still living, into the sea. While this was happening two of the brethren named Gregorio Escrivano and Alvaro Mendez were sick in their beds, and though they might have concealed their fear and remained quiet, yet with the desire they had of dying for Christ, they arose as best they could and putting on their cassocks, with bare feet and half naked, they joined their brethren, that they might not lose so good an opportunity, and so they died with them. The heretics had carried another brother named Simon de Acosta to the galleon of Jaques, thinking that he was the son of some gentleman or titled personage, for he had this appearance and was only 18 years old, and of good manners. Jaques called him aside and asked him whether he also (fol. 156a) belonged to the Jesuit priests. And though by denying it he could have escaped with his life, he would not, but rather confessed that he was a companion in religion and a brother of those who died for the Catholic, Apostolic and Roman faith. This so enraged Jaques that he had him beheaded and cast into the sea. In this manner the heretics, on account of their hatred and abhorrence of our holy religion, killed thirty-nine fathers and brethren of our Company. It is not right that we should keep silent as to their names, for they are written in the book of life. They were: the Provincial Ignacio de Azevedo, Diego de Andrada, Antonio Suarez, Benito de Castro, Juan Fernandez de Lisboa, Francisco Alvarez Covillo, Domingo Hernandez, Manuel Alvarez, Juan de Mayorga, Aragonese; Alonso de Valera, of the Kingdom of Toledo, Gonzalo Enriquez Diacono, Juan Fernandez de Braga, Alexo Delgado, Luis Correa of Evora, Manuel Rodriguez de Halconete, Simon Lopez, Manuel Hernandez, Alvaro Mendez, Pedro Munoz, Francisco Magallanes, Nicolas Diney de Verganza, Gaspar Alvarez, Blas Ribero de Braga, Antonio Hernandez de Montemayor,

Manuel Pacheco, Pedro de Fontaura, Simon de Acosta, Andrez Gonzalez (fol. 157) de Viana, Amaro Vaz, Diego Perez de Mizca, Juan de Baeza, Marcos Caldera, Antonio Correa del Puerto, Hernan Sanchez of the province of Castile, Gregorio Escrivano of Logroño, Francisco Perez Godoy of Torrijos, Juan de Zafra of Toledo, Juan de San Martin, native of Illescas and Estevan Zurayre Vizcaino. The latter was a very artless man, and when he left Plasencia for this voyage he said to father Joseph de Acosta, who was his confessor, that he was going cheerfully to Brazil, because he was certain that he was to die a martyr. And being asked how he knew it, he replied that God had revealed it to him. So that of forty of the Company who were in that vessel, one man alone, Juan Sanchez escaped death, and it was in this manner. When the heretics separated the men, putting on one side those who were to be killed and on the other those who were to be spared, they examined their hands and garments. And when they saw that the brother was young, that his hands were dirty and callous and that he wore a short beggarly jacket, they asked him whether he was the cook, he answered yes, which was the truth. They therefore kept him to make use of him in the kitchen (fol. 157a) and he remained with them until they returned to France, where our Lord freed him of their control, that he might be a witness and relate to us what we have here told of the death of his companions, although not he alone, but many others were present and afterwards gave an account of all that had happened. But in order that the number should be exact, and that there should be forty crowns for the forty of the company who had entered into the vessel with the purpose of dying for Jesus Christ, in place of this brother Juan Sanchez, who escaped, the Lord gave us another who was called San Juan, a virtuous and upright youth, and nephew of the Ship's captain. He took such a liking to the brethren of the Company, that he asked to be admitted to it. And although father Ignacio did not receive him, he never left his side, nor did he cease to take part in the prayers and penance of the brethren, and he considered himself as one of them, and as such was treated. At the time when the heretics separated those of the company from the secular persons, he passed over to their side (i. e. of the fathers), and without a word allowed himself to be lead to death, in order, by this means, to enter into the Company of the blessed in Heaven. So that if we count San Juan as one of the Company, there were forty (fol. 158) who died. And if we do not consider him as such (for he had not yet been admitted) there were thirty-nine. All the rest of them the heretics spared. For they were all corsairs and heretics; in so far as they were

corsairs they wished to rob and not kill; and in so far as they were heretics, to kill and rob those who made any resistance. With these they wage a war with fire and swords (as they say) and proclaim that, because of them, their false gospel no longer prevails and rules in the world.

CONCERNING TWELVE OTHERS OF THE COMPANY WHO  
LIKEWISE DIED AT THE HANDS OF THE HERETICS

Chapter XI

We must not forget the other fathers and brethren whom we left on the Island of Madeira with father Pedro Diaz, for they are no less worthy of memory than those who are already gone. But passing over in silence the hardships which they and those in the other vessel suffered in their voyage (which was long and dangerous); let us mention only what is to our purpose. After having been fifteen months at sea, and on the Islands of Barlovento, San Domingo and Cuba, with frightful storms and (fol. 158a) many dangers, and arriving at the Island of Terceira, fourteen of the Company with father Diaz were taken on the leading ship of the Governor, don Luys de Vasconcelos. The latter was obliged to leave the other ships he had, on account of the many men who had left him and others who had died, and with those who were left manned one vessel, with which he sailed, on Sept. 6, 1571, from the Island of Terceira for Brazil. After sailing with prosperous winds for eight days, they suddenly discovered five vessels, four French (commanded by Juan Cadavillo, a Frenchman and great heretic, and as cruel an enemy of the Catholics as Jaques Soria) and one English, and all of them heretical corsairs and capital enemies of our holy religion. Don Luys at once recognized his danger and exhorted his men to fight valiantly for their faith and their lives. Those of the Company he admonished with earnestness to make their peace with God if they wished to fight well and hoped to be favored. The Governor confessed first, and after him the soldiers and the others, and there was time to do it, for night had intervened a short time after our ship discovered those of the enemy. But in the morning, at dawn (fol. 159) the heretical corsairs fell upon them, and though they met with great resistance and lost many men, they boarded the vessel and overcame it. In the battle, which was very bitterly contested, they first killed the Governor, who, fighting valiantly, fell pierced by two shots, and received many other wounds, and, without being recognized by his enemies, was stripped and cast into the



sea. The Captain having been killed, the enemies overcame the ship and took possession of it, and entering with great fury into a little cabin where father Castro was hearing the penance of the master of the vessel, who was severely wounded and about to die. On seeing him (father Castro) they recognized that he was a Catholic priest and that he was administering the sacrament of the confession, which they so much hated. They fell upon him with great rage and killed him. They did the same to father Pedro Diaz, who up to that time had likewise been confessing, and who had hastened up to where father Castro and brother Gaspar Goes were. As the latter was a youth of tender years the father had ordered him not to part from his side. The other eleven who remained alive encouraged one another to be constant and to die cheerfully for the Catholic faith. The heretics, after (fol. 159a) striking them with their fists, insulting and maltreating them, bound their hands behind their backs and locked them up in a compartment and placed guards over them. But because brother Miguel Aragones, as his hands were being tied, uttered a groan of pain (for he was badly wounded in the arm) they threw him, and another brother who was by his side, into the sea. The rest remained bound that night, listening to the greatest insults and reproaches, and to frightful blasphemies against God our Lord and his Church, as they were uttered by those infernal furies. Day having come, the first prayer the heretics made was to condemn to death all Jesuits, their enemies, for so they call them and for such they hold all members of the Company. At first they resolved to hang them all to the yards of the vessel, but afterwards, thinking they might get great wealth of gold and silver from them, (which they thought they were bringing to Brazil to adorn the Churches), they gave up their plan, until, realizing that they were disappointed, they attacked them with the greatest barbarity, insulted them and beat them with clubs, calling them dogs, thieves, Papists (fol. 160) and enemies of God. Those of the Company neither defended themselves, nor did they avoid death, but meek as lambs they permitted themselves to be cast into the sea. Five of the fortunate brethren who knew how to swim, came together, and being in the water encouraged one another to die, until strength and breath failing them, they said: "*Tibi soli peccavi*," and three of them expired. Of the other two, one, named Diego Hernandez swam so long till he reached one of the smaller French vessels which was lagging behind, and into which he was taken up and sheltered by the will of the Lord. The other, who was named Sebastian Lopez remained in the sea that night, which was very dark and much rain was falling. But seeing a light on

one of the vessels about half a league off, he followed it till he reached it, and entreated those on the vessel to help him and take him on board. But he found only cruel words and worse deeds (as those of the heretics are wont to be) and as a last remedy he went to one of the barks or small boats, and into it he was received by a man who, although a heretic and an enemy, was not so cruel nor furious as the rest, in a word, was more human. The latter received him and hid him in a corner, giving him (fol. 160a) something to eat and some clothing. Twelve men died on this ship: father Pedro Diaz, father Francisco de Castro, and the following brethren: Alonso Hernandez, Gaspar Gois, Andres Pays, Juan Alvarez, another Pedro Diaz, Fernando Alvarez, Miguel Aragones, Francisco Paulo, Pedro Hernandez, Diego Carvallo, and the two who escaped by swimming( from whom and from others this story was learned) were named Sebastian Lopez and Diego Hernandez, as we have said.

This time the heretics were not satisfied with shedding the innocent blood of so many servants of God because they defended and preached the holy Catholic faith, but they also showed their rage and fury against God himself and against his Saints. For, having found some relics and images of Saints and Agnus Dei and consecrated beads and other articles of devotion (which our men carried with them for their comfort and consolation and to awaken the piety of the faithful in Brazil) the heretics showed their impiety and hatred toward them by dragging them about, stamping upon them and subjecting them to all the contempt and insult that they were able, finally casting them into the sea. So that by his own works we may know who he is who guides them and induces them to commit such impious, cruel and grievous acts. (fol. 161)

I have dwelt upon this narrative because the martyrdom of these fifty-one fathers and brethren of the Company is such an exemplary matter for all who read it. And for those of the Company, especially, it is an inestimable benefit which we have received from the Lord, and a great incentive to imitate those who have gone before us, and to seek new opportunities to increase and extend throughout the world the light of the holy Gospel and to wrest from the claws of Satan the souls which Christ our Lord redeemed with his blood, although it be at the cost of our own and with the loss of all that the world promises and cannot fulfil. But it is now time that we again take up the thread of our story and continue what we have begun concerning the life of father Francisco. The latter, when he received the news of the happy death of those his doughty warriors and blessed sons, although on the one

hand he felt great sorrow because Brazil had need of them, on the other he rejoiced much more on seeing that, in his time, the Lord deigned to accept this offering and sacrifice of blood which the Company offered him. And with great tenderness and feeling he commended the dead and praised their virtues and supplicated the Lord that he should give grace to those who remained.

























